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THE STEMS DÛM AND DAMÁM IN HEBREW

A DISSERTATION

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BY

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1. — A comparison of the translations which the leading Hebrew dictionaries give for the stem דָּמָם shows that they unanimously assign to it the meaning *to be silent*. Thus Gesenius' *Thesaurus* (1835-53) offers for דָּמָם:—(1) *to be silent*;—(2) *to be stupefied*;—(3) *to be still, cease*;—(4) *to be silenced*, i. e. through destruction and death. Fürst-Ryssel, *Heb. u. chald. Wörterb. über d. A. T.*³ (1876), gives:—(1) *to be silent, trust quietly, be resigned, stand still*;—(2) *to stop, be separated, be lonely*. Siegfried-Stade, *Hebr. Wörterb. z. A. T.* (1893), has:—(1) *to become silent, perish*;—(2) *to keep quiet*;—(3) *to stand still*. Brown-Driver-Briggs, *A Hebr. and Engl. Lex. of the O. T.* (1906), assumes two stems דָּמָם : דָּמָם I:—*to be or grow dumb, silent, still*; to דָּמָם II the meaning *to wail* is tentatively assigned as suggested by Fried. Delitzsch in Baer's *Ezekiel* (1884), p. XI, and in *Prolegomena* (1886), p. 64; cf. also Zimmern, *Busspsalmen*, p. 30. Gesenius' *Handwb.* (1910) again mentions but one stem דָּמָם:—(1) *to become rigid from terror, become silent, be silent*;—(2) *to keep still, be inactive, give up all activity*;—(3) *to be destroyed*. König, *Hebr. u. Aram. Wörterb. z. A. T.* (1910) develops the meaning of דָּמָם:—(1) *to become silent*, sometimes meant hyperbolically: *to be less loud in one's utterances*;—(2) by metonymy: (a) *to become rigid* (from terror); (b) *to be destroyed*;—(3) by synecdoche: *to be inactive in general*,

to cease. As a byform of דָּמַם, *to be silent*, all these dictionaries quote the stem דָּוַם.

2.—In a number of passages the assumed original meaning of דָּמַם with its various developments seems to suit the context well enough. In others this does not at all appear to be the case, and the ancient translators of the O. T., with the single exception of the extremely literal Aquila, modified their translations of דָּמַם as the general sense of the passage in which it occurred seemed to require, and in some instances they clearly ventured a guess as to the meaning of this verb. Modern scholars have felt the difficulty no less, and therefore they have suggested roots and meanings for forms usually assigned to דָּמַם which differed from the traditional view. Thus Prof. Paul Haupt, in a paper entitled *Some Assyrian Etymologies*, *AJSL* 26, 4 ff.¹, advances the theory that there is no stem דָּמַם in Hebrew which denotes *to be silent*. He insists that the majority of passages in which this verb is supposed to occur are mistranslated. The forms thus far derived from דָּמַם, *to be silent*, must rather be assigned (1) to דָּוַם, *to abide, wait*; and (2) to דָּמַם, *to mutter*. This same theory was briefly stated in the closing paragraph of his article *Die Posaunen von Jericho*, *WZKM* 23, 355 ff. Instances where forms of stems דָּמַם have been confused with forms of stems דָּוַם are by no means unheard of. Thus Haupt, *Nahum*, p. 44, says, *All the forms of the alleged stem דָּמַם are forms of דָּוַם*; cf. Haupt, *Micah*, p. 10 (*AJSL* 26, 237), and *AJSL* 24, 170.

3.—Haupt, however, was partly anticipated by J. D. Michaelis who believed in the existence of a stem דָּוַם, *stare, persistere*, in Hebrew as early as 1792, cf. his *Supplementa ad Lexica Hebraica*, p. 417. He compares it with Arab. يَدْرُم، دَام، and seems to consider it a ἀπαξ λεγόμενον, occurring Jos. 10 12 13, where all the Ancient Versions, Aquila alone excepted, translate דָּם and יָדָם by *to stand still* or *halt*. Haupt believes that דָּוַם occurs much more frequently, and in a private communication to the editor of Gesenius' *Handwb.*¹⁵, published in this work s. v. דָּמַם, enumerates ten passages in which דָּמַם, *to speak*

¹ For abbreviations see *JOURNAL OF BIBLICAL LITERATURE* vol. 29 112, and the references quoted there.

softly or *to lament*, is found, and adds that all the other passages usually quoted under דָּמַם contain forms of דוּם (= דָּאָם, *to last, abide, wait, become rigid*). Haupt thus differs with other Hebrew scholars inasmuch as he entirely eliminates a stem דָּמַם, *to be silent*.

4.—דוּם is a poetic synonym of the more prosaic עָמַד, compare Jos. 10 12 13^a with 10 13^b; cf. § 13. דוּם is, of course, akin to Arab. يَدُوم, *ידום* or يَدَام, as already stated by J. D. Michaelis. In Ethiopic ደመመ, ተደመ, and ተደመመ mean *to be stupefied, astonished*; but the original meaning is *to be made stationary, motionless, rigid = to be petrified* (cf. יָדְמוּ כָאֶבֶן, Ex. 15 16, § 28) by astonishment (הִתְדָּמַם, *to stupefy*, originally *to cause to be rigid*), so that ደመመ is not identical with Heb. דָּמַם, but must rather be compared with דוּם, *to stay*. For stems ע"ע in Ethiopic which appear as ע"י-stems in the other Semitic tongues cf. Dillmann, *Ethiopic Gram.*, § 67^b. In the same way דָּמַם in post-Bibl. Heb. is equivalent to Bibl. דוּם. Cf. Ex. R. s. 29, end, הָרַמְּנוּ כָּל הָעוֹלָם, *He made the whole world stand still*; Gen. R. s. 97, שֶׁהוּא מְרַמְּנוֹ וכו', *who will bring to a standstill*; and the noun מְרַמְּנוֹ, *standstill*, Sabb. 118^b; Ber. 29^b; and often. מְרַמְּנוֹ denotes *to be stupefied*; cf. Talm. Y., Terumoth. I, 40^d, מְרַמְּנוֹ, *one who is overcome by wine*; and Cant. R, to III, 4, הוּא מְרַמְּנוֹ כָּל הַלַּיְלָה, *he lay in a stupor the whole night*. In Targ. Y. II, Ex. 15 16 אֵינְדְּמָם (read 'נד) = Heb. יָדְמוּ.

5.—With partial assimilation of the ם to the preceding ד the stem דוּם appears as דוּן (cf. דָּשַׁן = Arab. دَسَم); see ZDMG 63, 515 and GB 15 s. v. דוּן. It occurs but once, in the form יָדוּן (= *ḡadân, ḡadâm*, Arab. يَدَام) in the story of the sons of God and the daughters of men, preceding the account of the deluge, Gen 6 3. יָדוּן is an intransitive impf. like יָבוֹא (GK, § 72, h). AV renders, *The Lord said, My spirit shall not always strive with man*; but the Ancient Versions translate *remain*: ὁ καταμείνει, שְׁׁמַיִי, I permanebit, יִתְקִיִּים יָדוּן here apparently stands for יָדוּם like *dân, idân*, for *dâma, ḡadâmu* in the Arab. dialect of Egypt; cf. also دَائِمَة, *incessant rain*, for دَائِمَة. See AJSL 26, 4 and WZKM 23, 365. With דוּן may be connected the noun יָדוּן, *pedestal* (GB 15, 11^b). It appears in

Assyr. as *adattu* = *adamtu*. The **ס** may be secondary like the ה in הָלַם, *footstool*, from the same root as דָּוָם. Cocceius, quoted by J. D. Michaelis, *Suppl. ad Lexica Heb.*, p. 107, had already recognized this and translated הָלַם רַגְלִים by *requiem pedum*, *foot-rest*. הָלַם may be compared with our *stand*, cf. AJSL 26, 22, n. 36. In the same way Ethiopic ተገደሞ = תְּרִדְמָה, may be connected with the root דָּוָם. Arab. دَوِّنَ may also be derived from this root, دَمَّ becoming دَوِّنَ by partial assimilation. The IV. form أَدَنَّ = اقام, *to stay, remain*.

6.—The stem דָּמַם, *to moan*, must be compared with Assyrian *damâmu*, *to weep, lament, sigh* (cf. references above, § 1, under דָּמַם II in BDB). The noun *dumâmu*, *wildcat*, literally, *the howling or muttering one* (cf. Hommel, *Die Namen der Säugetiere bei den Südsemitischen Völkern*, p. 119), and Ethiopic ደመት, *cat*, must be connected with this stem. Arab. دَمَمَ in the sense of *cat*, according to Dozy, *Supplément aux dictionnaires arabes*, I, 459, is an Ethiopic loanword; cf. Nöldeke, *Neue Beiträge zur sem. Sprachwiss.* (1910), p. 58, and Hehn, *Kulturpflanzen u. Haustiere* (1894), p. 448. Domesticated cats are chiefly of African origin and were unknown to the Arabs before the time of Mohammed; cf. Hommel, *Säugetiere*, pp. 319, 355, 385. The stem דָּמַם then, according to Haupt, WZKM 23, 365, may be denominative, and may originally have meant *to cry like a cat, to mewl, to miau*; and then *to moan, especially, to moan softly, to whisper, to mutter*. In Arab. this stem appears in دَمَدَمَ, *to snarl, talk rudely or angrily, denounce, abuse, and*, with partial assimilation of the م to the د, in دَوِّنَ, *to hum or buzz*.

7.—In the Talmud דָּמַם, *to whisper*, occurs Taan. 20a, דָּמָמוּ הַרוּחוֹת, *the winds whisper, rustle*; cf. דָּמָמָה, Ps. 107 29, § 58 (AJSL 26, 5). In Ber. 19a יוֹשֵׁב וְדוֹמֵם may mean, *sit and whisper*. The pt. pass. דְּמוֹמָה, Lam. R. to I, 17, should be translated *sighing*. Beside דָּמַם there is found in post-Bibl. Heb. a byform דוּם (contrast הַדְּמִים from דָּמַם = דוּם, § 5), *to whisper, speak in a low voice, spread an evil report*; then *to be suspected, notorious*. So Yeb. 52 a, הוּא דָּוִים מַחְמַתִּיהָ, *he*

was suspected of illicit relations with his mother-in-law; Kidd. 12 b, **דַּיִימָא חַמְתִּיה מֵינִיה**, *his mother-in-law was suspected*. **דוֹמָה** (cf. **דָּבָה**, § 8), Nidd. 66a, denotes an *evil report*; but Sot. 27a and Gitt. 69b a *woman of ill-repute*. The latter passage speaks of a **דוֹמָה בַּת דוֹמָה**, *an ill-reputed daughter of an ill-reputed mother*. Like **דוֹמָה**, so also **דוֹמִי**, M. Kat. 18b; Yeb. 25a, **דִּימָה**, and **דְּמוּת** mean *whisper, evil report, gossip*.

8.—Another byform of **דַּמַּם**, *to whisper*, may be the verb **דַּבַּב**, *to whisper, speak evil, be hostile*. For the interchange of **ב** and **מ** see ZA 2, 268. In Assy. *dabābu*, to speak, frequently means *to speak secretly against, plan, plot, intrigue*. The combination *bēl dabābi* denotes an accuser, enemy, and has passed into Syriac as **ܕܒܒܚܐ** = Talm. **בַּעַל דָּבָב**. In Arab. we find **أَدَبَّ**, *to spread slander*, with the noun **دَبَّاب**, *slanderer*. **דָּבָה**, *slandering, calumny*, in the Talmud denotes also *an ill-reputed woman*; cf. **דוֹמָה** above. From the same root as **דַּמַּם** may be derived the verb **דָּמַע**, *to weep*. Thus its original meaning would be *to moan*. *To weep* formerly meant not only *to shed tears*, but *to wail, lament*. Compare *to cry* = *to shed tears*. In a number of cases **ע** is thus found to be a secondary addition to the root; cf. AJSL 23, 245. 252, and Lagarde, *Symmicta*, p. 121 ff., *On the Classification of Semitic Roots*. Thus **مَجَّ** = **קָדַר** = **קָרַע**; **بَقِيَ** = **קָדַר** etc.

9.—In the §§ now following are discussed all the O. T. passages in which occur forms of **דוּם**, *to stay*, or of **דַּמַּם**, *to mutter*, or their byforms and derivatives.

10.—In the poetical quotation Jos. 10 12 13 the verb **דוּם** is found twice. For a metrical arrangement of the couplet see AJSL 26, 4. — AV renders **דוּם** and **יָדַם** correctly *stand still* and *stood still*, respectively, following the Ancient Versions: **Θ** *στέγω*—*ἔστην*, **℣** **אָוֹרִיךְ**—**וָאָוֹרִיךְ**, **Ⲛ** **ⲉⲙⲟⲩⲁⲣⲓ**—*steterunt*. 'A alone, oddly though consistently, even here employs *σώπα*. Modern translators who offer correctly *to halt, stand still*, develop this meaning from **דַּמַּם**, *to be silent*, which is possible theoretically, but does not seem necessary. It is simpler and more satisfactory to derive **דוּם** and **יָדַם** from **דוּם**, *to stay*, as J. D. Michaelis did.

11.—1 Sam. 14 relates how Saul, leading the Israelites, waged war against the Philistines. While he tarries in the uttermost parts of Gibeah, Jonathan plans to go over to the Philistines' garrison at Michmash. As he and his armorbearer draw near to the camp of the enemy, Jonathan is undecided whether to attack or to wait until the Philistines would open hostilities. He finally says to his companion, v. 9: **אם כה יאמרו אלינו דמו עד הגיענו אליכם ועמדנו תחתינו ולא נעלה אליהם:** *If they say thus unto us, Halt until we come to you; then we will stay in our place and not go up unto them.*—AV correctly renders **דמו** by *tarry*, following **אורינו**, and **manete**. **U** has **ἀπόστυτε**, *stand aloof*, and **עלמם**. The last, frequently employed by **S** for forms of **דום** or **דמם** in the Hebrew text, leaves it undecided whether the translator believed **דמו** to mean *to be silent* or *to be motionless*. **עלם** may denote either, and Heb. **שקט** may be a transposition of **שתק**, with **ט** for **ת** owing to the preceding **ק**. 'A also here has **σιωπήσατε**, although the context clearly shows that **דמו** and **עמדנו** are synonyms. Modern commentators all translate **דמו** correctly by *halt* or *stand still*.

12.—For Jer. 8 14 where **דום** occurs in the same meaning as in the preceding passages see § 35.

13.—**דום** in the sense *to stay, remain*, is found in the Song of Hannah, 1 Sam. 2. A detailed discussion of the poem and a reconstruction of the Heb. text, together with a translation, is published by Haupt ZDMG 58, 620 ff.; cf. also AJSL 20, 168, n. 49. V. 9^a, the first line of the seventh couplet may be translated: He watches the feet of His faithful, while the wicked remain in darkness.

In **U** v. 9 is omitted entirely; **T** in its paraphrase translates **ידמו** by **יתדנון**, *shall be judged*; **S** offers **בעלמם**, *conticescent*. Modern commentators render **ידמו** by *to be dumb*, deriving it from **דמם**, *to be silent*. However, it seems preferable to point **ידמו**, from **דום**, which would then be equivalent to Arab. **اولئك اصحاب النار**; cf. Coranic passages like 2, 37: **يخلدون** **هم فيها خالدون**.

14.—In Jer. 47 6^b **דום** is found together with **רגע**, *to rest*. The sword of JHVH is addressed:

17.—Just as *to stay* in English may mean *to wait*, so also דום, e. g. Job 29 21. This verse forms a part of Job's description of his former happiness and of the great honor and respect shown him by his fellowmen. In v. 21 he says:

לִי שָׁמְעוּ וַיִּחַלוּ וַיִּדְמוּ לְמוֹ עֲצָתִי:

To me they listened and stayed,
and for counsel from me they waited.

We might feel tempted to read למועצתי with several MSS, from מועצה; but cf. Job 27 14; 38 40; 40 4. —The Ancient Versions with one exception translate וידמו by *and they were silent*, שתיקו; Ἡ ἐσιώπησαν; I tacebant; S alone has ممتصحين. Modern commentators offer various explanations for וידמו. Hengstenberg renders 21^b, *They became silent at my counsel*, i. e. *they received it with reverent silence*. Similarly Franz Delitzsch and Hitzig: *And quietly they yielded to my counselling*. Duhm follows Wright who transposes ויחלו and וידמו, changing the former to ויִּשְׁכַּחוּ: *To me they hearkened and were silent, and waited for my counsel*. Budde considers this change unnecessary and translates 21^b, *and they listened silently to my counsel*. וידמו is undoubtedly here a synonym of ויחלו, and if we point וידמו, from דום, *to stay, wait*, the passage becomes perfectly clear.

18.—In Ps. 37 7^a דום, *to wait*, is used in the expression *to wait for JHVH*, where we usually find קוה employed: דום ליהוה ויחל-לו, *stay for JHVH and wait for Him*.—For הַתְּחַלֵּל of RT it seems better to read הוּחַל, impv. Hif. of יחל. The final ל in התחולל may be due to dittography; the *mater lectionis* ו is a later insertion, and the ת may be a corruption of ו; cf. AJSL 24, 105. It is doubtful whether חיל, *to wait*, occurs in Heb. In Jer. 3 25 we may read ויִּחַלוּ, from יחל; and in Job 35 14 Budde prefers ותוחל or ותיחל, but the impv. may also here be better. חלה, Mi. 1 12, means *she suffered, travailed, labored*; cf. AJSL 27, 29, n. 33 and n. 35.—T translates דום by שתוק; Ἀ σίγησον; and Σ ἡσύχαζε. I offers *subditus esto*, following Ὑποτάγηθι. S renders 7^a; כח כח מל מל סגל סגל מִפְּנֵי מֶלֶךְ, *ask from the Lord and pray before Him*. The commentaries derive דום from דמם, *to be silent*; so Baethgen, Duhm, and others. Duhm

correctly observes that the **ל** is then superfluous and he cancels it. Briggs translates, *Be resigned to JHVH*, and Wellhausen (SBOT), *Submit quietly*. But parallelism requires **דום** to be a synonym of **הותל**. **דום** in RT can be derived only from an **יע**-verb, and an impv. of **דום**, *to stay, wait*, would suit the context perfectly.

19.—In Ps. 62 6 the psalmist again exhorts the faithful to put their trust in God and employs **דום** as in the preceding passage. V. 2 should be emended so as to agree word for word with v. 6:

אך-לאלהים דומי נפשי כי-ממנו תקוה:

For God alone wait, O my soul,
for from Him comes my help.

The Masoretes pointed **דומי** with dagesh in the **מ** despite the fact that the consonantal text requires an impv. of an **יע** verb. **℣** translates it by **שתוקי**; **℟** has **هعب**, *expect*; **Ⲭ** *ὑποτάγηθι*; **Ⲁ** *σῴγῃσον*; **ℑ** *subjecta esto*. AV renders correctly *wait*, as does Luther, *harret*, but contrast v. 2, *Meine Seele ist stille zu Gott*. The commentaries fail to hit the meaning of **דומי**. Baethgen, Duhm, Briggs, and others translate it *be silent*; Wellhausen (SBOT), *submit silently*.

20.—*To wait* may mean *to tarry*, and this seems to be the meaning of **דום** in Ps. 83 2. RT is perhaps influenced by Is. 62 6. 7. The original text may have been:

אלהים אל-תקם לך אל-תחרש ואל תשקט:

O God, do Thou not tarry,
be not mute, and be not inactive.

RT offer **אל דמי לך** translated by Duhm and others, *Let there be no rest unto Thee*. But the Ancient Versions evidently read a verbal form: **℣** **לא תשתוק לך**; **Ⲭ** *τὸς ὁμωοιθήσεται σοί*; Vulgate, *quis similis erit tibi*; **ℑ** *ne taceas*; **℟** **منه ؟؟ ما حر**. **Ⲭ**, Vulg., and **℟** seem to have read in their Heb. text: **אלהים לך** **מי ידמה לך**, cf. Ps. 89 7. **דמי** is best changed to **תדם**, impf. Q. of **דום**. For the *dat. ethicus* cf. GK, § 119, s, and Nöldeke, *Syr. Gr.*, § 224.

20.—With the stem **דום**, *to stay, wait, tarry*, may be connected the noun **דומה**, which appears as the name of several cities.

One of these is mentioned by Abulfedâ; see Reinaud, *Géographie d'Aboulfeda*, II, 1 (Paris, 1848), p. 109, n. 4; cf. p. 130. There is a large village Dûmah near Damascus according to Baedeker, *Palästina und Syrien* (1910), p. 315. Because Abulfedâ speaks of rocky Dûmah, J. D. Michaelis believed that it bore the name Dûmah on account of the rocky and solid foundation on which it was built and which ensured its abiding existence. Haupt, *AJSL* 26, 20, n. 13, suggests with greater probability that Dûmah simply means *Stay* or *Sojourn*, and was a name given to these places by nomadic tribes. The name of the Moabite city דִּיבּוֹן may have the same meaning. It appears as דִּימוֹן in Is. 15 9 which may be an older form of דִּיבּוֹן. דִּימוֹן stands for דוּמוֹן with vocalic dissimilation, cf. Brockelmann, *Kurzgef. vergl. Gram.* § 56, D, and *OLZ* 12, 164 b. In Is. 21 11 דוּמָה is probably a mistake for אֲדוּמָה, cf. SBOT and Kautzsch, *D. Heil. Schr.*³

21.—דוּמָה appears also as a synonym of שָׁאוּל and is generally supposed to mean *silence*. This name for Hades, however, must rather be compared with the expression בֵּית עוֹלָם, cf. Koh. 12 5 and Lidzbarski, *Handbuch der semitischen Epigraphik*, I, 235. The same expression is found also in Egyptian; cf. *AJSL* 26, 20, n. 13, and the statement of Diodorus Siculus, I, 51, concerning the Egyptians, τοὺς δὲ τῶν τετελευτηκότων τάφους αἰδίουσ οἶκους προσαγορεύουσιν, ὡς ἐν ἄδου διατελούντων τὸν ἄπειρον αἰῶνα. Cf. also *Book of Jubilees*, 36 1, אֱלֹהִים : חַיִּים אֱלֹהִים, and Tobit 6 3, αἰῶνιον τόπον. דוּמָה thus means *abiding*, sc. *abode*, and must be derived from דוּם, *to stay, continue*; cf. Arab. دَامَ, *eternal*, دَائِمِيَّة, *eternity*. In the Talmud דוּמָה means not only the *land of death*, but, construed as a masc. noun, is used to designate the *land of death*.

22.—A Polel of דוּם in the sense of *to cause to stay, to check*, occurs Ps. 131, one of the Songs of Ascent. For a discussion of the poem see *AJSL* 11, 74. 157—162; 2, 105, and *JAOS* 27, 117. V. 2 may be read as follows:

אִם-לֹא דוּמַמְתִּי נַפְשִׁי כִּגְמַל עַל־אִמּוֹ:

If I did not check my soul

as a weaned child upon its mother —

For דוממתי 'A offers κατεσιώπησα; שתיקית. Σ, ὥμολῶσα, derived the verb from דמה, *to be like*, while Θ ὑψῶσα, and Ψ, *exaltavi*, read רוממתי. S omits the verb entirely. Modern commentators translate דוממתי by *I have quieted*, literally, *I have silenced*; so Duhm, Baethgen, Stevens, and others.

23.—With the stem דום has been connected דומם, usually considered an adv. like יומם, cf. GK, § 100, g. But it seems rather doubtful whether a word דומם existed at all in Heb. It occurs in three passages, and in all of them it is very easy by a slight change in pointing to explain the form differently. In the difficult passage Lam. 3 26 ודומם of v. 26 and וירם of v. 28 should be transposed and the former pointed וְדוּמָם, part. Q. of דמם, *to mutter*; see below § 61. In Is. 47 5 דומם should be changed to דְמוֹם, inf. abs. Q. of דמם, *to mutter* or *moan*; see below § 62. Finally, in Hab. 2 19 דומם should be pointed דוּמָם, part. Polel of דום with omission of the preformative מ; cf. GK, § 52, s. The expression דומם אבן should then be translated *rigid stone*. דומם of RT is usually rendered *silently*: but it seems that the rigidity and inability of the stone to move is emphasized and not so much its lack of speech. If we point דוּמָם, the development of meaning of דום would be, *to stay, remain, be motionless, rigid*. אבן is fem. and so we should expect דוּמָמָה, but the masc. part. may readily be explained according to GK, § 128, w; cf. also the remarks in *Crit. Notes on Kings* (SBOT), p. 133, l. 5. Θ omits דומם altogether; ℣ paraphrases, והוא שתקא ודמא, *and he is still and rigid*. דמא is derived by Levy, *Chald. Wörterb. üb. d. Targumim*, from דְמִי, a byform of דמם, *to be silent*; but דְמִי may just as well be a byform of דום, *to stay*. S renders דומם by سَمْعًا, *dumb, deaf*, and Ψ offers *tacenti*. San. 91a כאבן דומם must be translated *like a rigid stone*.

24.—Ex. 15 16 דום has the same meaning as in the preceding passage. For a metrical arrangement of the couplet see Haupt, AJSL 20, 149 ff. ידמו כאבן may be translated *they are rigid as stone*. AV renders *they are still as a stone*, which fails to express whether the Egyptians are meant to be described as silent or as motionless. ℣ also leaves us in doubt with ישתקן. S offers يَسْكَبُ, *they sink*, the same verb employed in v. 5 for יִרְדּוּ, translating ידמו freely as the context seemed to require.

Θ ἀπολιθώθητῶσαν, Σ, ἀκίνητοι ἔσονται, and I *fiant immobiles quasi lapides*, give the best translations, and are followed by Luther: *Daß sie erstarren wie die Steine*. The interpretation of St. Gregory of Nyssa quoted in Field's Hexapla, I, p. 108, n. 29, is concise and to the point: ἐπιπέσοι — ἀπολιθώθητῶσαν· ὅπερ ἐστὶ, τῇ ὑπερβολῇ τῆς σῆς δυνάμεως ἀκίνητοι διαμεινάτωσαν, ὑπὸ τοῦ δέους ἐκνευρισθέντες. Modern commentators, so Baentsch, Strack, and others, translate ידמו by *they are dumb*, though this is apparently not the meaning required by the context. The writer does not wish to say that the Egyptians were dumb, but rather that they stood dumbfounded, petrified by fear and astonishment, so that they could not escape the returning waters which carried with them unavoidable death. The verb may be pointed ידמו, impf. Nif. of דום, or ידמו, impf. Q., though the former may, perhaps, deserve preference.

25.—דום, *to be dumbfounded*, is found again Lev. 10 3. Nadab and Abihu, the sons of Aaron, had offered strange fire before JHWH and in consequence were consumed by Him. Moses informs their father of the calamity, and adds a quotation in which JHWH is made to say, *Among those who are near me I will manifest my sanctity, and before all the people will I manifest my glory*. The Heb. text then continues, וידם אהרן, translated by AV, *And Aaron held his peace*. T offers ושתק, S וλειס, I *tacuit*, and A, perhaps, ἐσιώπησεν. Θ translates יד by κατενύχθη, which is explained by a scholium to be equivalent to παρεμυθίσθη, *he was consoled*. However, Passow, *Handwörterb. d. griech. Spr.*, s. v., states that κατανύσσω is used especially of such confusion and terror as deprives one of speech and energy. Stephanus, *Thesaurus*, s. v., says, *Isidorus autem (Ep. 4, 101), ut idem (sc. Suidas) annotat, καταπλάγῳ, μεταστῶ. The noun κατάνυξις denotes stunning, stupefaction. To stupefy may mean to deprive of mobility; cf. πνεῦμα κατανύξεως (= רוח תרדמה, Is. 29 10), Rom. 11 8, and κατενύγησαν τὴν καρδίαν, Acts 2 37. Bearing in mind the situation, κατενύχθη in Lev. 10 3 may readily have the meaning he was stupefied. The Ethiopic Version supports this view with its translation ወደንጽዕ : አፍኅ. Modern commentators adhere to the translation and he was silent (so Dillmann-Ryssell, Strack, and*

others), interpreting this to mean either that Aaron in silence acknowledged the justice of JHVH's judgment, or that he was consoled when he heard that his sons were so severely punished because they were near to JHVH. These scholars derive נִדָּם from דָּם, *to be silent*, but from what has been said above it seems preferable to consider it an impf. Nif. of דָּוַם, *to stay, remain, be rigid*.

26.—If RT is correct in Jer. 14 9 נִדָּהֶם may be regarded as part. Nif. of דָּהֵם, which might be a byform of דָּוַם in the sense in which it occurs Ex. 15 16 and Lev. 10 3. However, we should probably read נִדָּהֶם with ὁ ὑπνω.

27.—דָּוַם not only means *to stay, remain, be motionless*, but also *to stop, cease*; so Job 30 27^a, מַעֲי רָתַחוּ וְלֹא-דָמוּ, *my inner parts boiled without ceasing*. דָּמוּ is rendered by ὁ σιωπήσεται; S has دَمَ, J *absque ulla requie*. T translates וְלֹא דָמוּ by וְלֹא בָהוֹן חִיוּ דָּמָא, *and not is in them an appearance of blood*. דָּמוּ וְלֹא is best taken as a circumstantial clause, *without ceasing*, as Delitzsch, Duhm, Volck and Oettli have done, though these commentators derive דָּמוּ from דָּם, *to be silent*. רָתַח = הִמָּה, cf. Cant. 5 4. دَمَ means *to be greatly moved, excited*, with the noun دَمَ, *fervor, enthusiasm, excitement*. The meaning of the first hemistich is, *My excitement was high and did not cease*; cf. Assy. *uṣṣāriḥ kubittī*, *my liver cried*, i. e., *I was enraged*, HW, 574. Also *libbī egug* means originally, *my heart cried*; cf. Arab. عَجَّ. *Nuggatu*, *excitement*, means originally *shouting*, cf. HW, 446.

28.—וְלֹא דָמוּ occurs again in Ps. 35 15. With Haupt the second line of this difficult couplet may be read:

נִכְרִים לֹא-יָדַעְתִּי קָרָצוּ וְלֹא-דָמוּ:
Strangers whom I knew not
nagged without ceasing.

Olshausen's נִכְרִים is probably the best emendation for נִכְרִים of RT. The omission of ר after כ may be due to haplography; cf. AJSL 26, 10. קָרָעוּ of RT may be an Aram. form equivalent to Heb. קָרַע from קָרַץ, Arab. قَرَصَ, *to nag*. In the same way we find رَعَعَ for رَعِץ; cf. GB¹⁵, 917 a and AJSL 23, 243;

also Haupt, *Assyr. Lautlehre*, p. 95, n. 4. The translation *without ceasing* (so Duhm, Baethgen, and others) for **וְלֹא דָמָה** is undoubtedly correct; but the form should not be derived from **דָּמָה**, *to be silent*, but rather from **דָּוָה**, *to stay, stop, cease*. For **דָּמָה** **וְ** has *κατενύγησαν*, **י** *compuncti*, **א** *ἐσιώπησαν*; **ע** seems to have read a noun **דָּם**, *blood*, while **ש** appears to have had a text in which the verb was wanting entirely.

29.—The three passages now following all resemble each other, and all exhibit forms of **דָּוָה**, *to cease*, or of its byform **דָּמָה**. The first is Lam. 2 18 where Zion is exhorted not to stop weeping, **וְלֹא תִדְמִי בְּתֵעֵינֶיךָ**, *let thine eye not cease*. RT points **תִּדְמִי** which might be taken as Nif. of **דָּוָה**, but the pointing **תִּדְמִי**, impf. Q., is preferable. For **תִּדְמִי** **ע** offers **תִּשְׁתַּחֲוֶה**, **ש** *ἠσώπησεν*, **ו** *σιωπήσῃ*, **י** *taceat*. All modern commentators derive **תִּדְמִי** from **דָּמָה**, *to be silent*, taking it in a metaphorical sense; so Löhr, Volk and Oettli, Ewald, and others. The translation *let cease* is required by the context as has long been recognized.

30.—**דָּמָה** = **דָּוָה**, *to cease*, occurs in Lam. 3 49^a, **עֵינִי נִגְרָה וְלֹא תִדְמִי** *restlessly flows mine eye*. Of the Ancient Versions **ש** translates **וְלֹא תִשְׁתַּחֲוֶה** correctly **وَلَا يَسْكُنُ**; **ע** has **וְלֹא תִשְׁתַּחֲוֶה**, and **י** *nec tacuit*. **ו** read first pers. sing., *οὐ σιγήσομαι*. Löhr's translation *without interruption* is correct, though *without ceasing* would be clearer.

31.—In the same meaning **דָּמָה** is found Jer. 14 17. Among the Ancient Versions **ו**, *καὶ μὴ διαλιπέτωσαν*, gives the best translation for **וְלֹא תִדְמִינָה**. **ע** offers **וְלֹא יִשְׁתַּחֲוֶה**, **ש** *وَلَا يَسْكُنُ*, **י** *et non taceant*. Duhm and Giesebrecht correctly render *and may not cease*.

32.—From **דָּוָה** in the sense *to stay, stop, cease*, may be derived the noun **דָּוָהָה**, occurring Ps. 22 3^b. A metrical arrangement of vv. 2 and 3 is found in *Crit. Notes on Kings* (SBOT), p. 170, n.*. **וְלֹא דָּוָהָה לִי** should be translated *there is for me no pause*. For the form of **דָּוָהָה** see above § 16.

33.—In Ps. 65 2 **דָּוָהָה** of RT should be changed to **דָּמָה**, *it is meet*, fem. part. Q. of **דָּמָה**, *to be like*, on the basis of the Versions: **ו** *πρέπει*, **ש** *לֵל*, and **י** *debet*, which are followed by Ewald, Cheyne, and others. **לֵךְ דָּמָה תְּהִלָּה** may then be translated *a song of praise befits Thee*. For the form **דָּמָה** cf.

ZDMG 61, 194, n. 2. דמה is used here in the same sense as שוה in Est. 3 s. Syr. ܕܡܐ means *probable, likely*, and we, too, use *likely* in the sense of *suitable, fit*.

34.—The causative of דום means *to cause to cease, put an end to, destroy*, compare סוף and Assyr. *quṭṭû* and *gamâru*. All the forms in which דום occurs in this meaning might also be pointed as forms of דמם, which one might be tempted to consider a byform of תמם (cf. Duhm's emendation cited below, § 59), with partial assimilation of ת to the following מ. In the same way might be explained Arab. دَمَّ, *to exterminate*, for تَمَّ. In a like sense is used دَمِدَم. From the same root as these may be derived دَمِر, *to perish*, and دَمَر, *to destroy*, and هَذَم, *to tear down, destroy* (= نَقَض). It seems unnecessary, however, to assume a Heb. stem דמם = תמם, *to exterminate*.

35.—Jer. 8 14 exhibits both a causative of דום in the sense of *to destroy* and an impf. Q. of the same verb in the meaning *to stay, remain*. From the context we gather that a hostile invasion has taken place, and that the country people are no longer safe. One of them exhorts his fellowmen to seek refuge in the fortified cities. נדמה is variously pointed and translated by lexicographers and commentators. The Versions give us no assistance, SC have נשתוק, 'A and Σ σιγήσωμεν, I *quiete simus*. ἀπορήσῃμεν of G probably reproduces Heb. נדמה. GB¹⁵, König (*Heb. Wb.*), and Giesebrecht consider נדמה of RT an impf. Q. of דמם with ה cohort. and translate *let us be destroyed*, by metonymy for *let us be silent*. Siegfried-Stade (*Heb. Wb.*), Duhm, and Graf regard נדמה as impf. Nif. of דמם, the doubling of the מ having been given up, and translate *let us be destroyed*. Ball, *The Prophecies of Jer.*, p. 182, renders *be silent* (or *amazed, stupefied with terror*). If we translate ונדמה and *let us be destroyed*, it appears that the people are troubling themselves unnecessarily by retreating to the fortified cities. If destruction must needs overtake them, one would expect them to meet their fate in silent resignation at their houses. However, if we point נדמה, *let us stay*, cohort. impf. Q. of דום, this difficulty is removed.

הדמנו has likewise proved a troublesome element. U para-

phrases it **איתי עלנה תבר ואבהתנא**, while **§** renders it by **فلم**, 'A and **Σ** by **κατεσιώπησεν ἡμᾶς. ἀπέρριψεν** of **¶** probably presupposes **הִרְמֵנוּ** in the Heb. text. **¶** has *silere fecit*. Ball would adhere to this translation, rendering **הִרְמֵנוּ** by *He hath silenced us (with speechless terror)*. Graf, Duham, and Giesebrecht prefer *He lets us perish*. Cornill emends the text and reads **הִרְמֵנוּ הִרְמֵנוּ**, besides restoring **לֹא** for **לִיהוּה** on the basis of **¶** *ἐναντίον αὐτοῦ*. Graetz, *Emendationes* (1892), suggests **הִרְמֵנוּ**, *He saturated us*, for **הִרְמֵנוּ**. As several MSS offer **הִרְמֵנוּ** (cf. De Rossi, *Scholia Crit. in V. T. Libros*) the change would be slight, but seems unnecessary. It is probably best to read **הִרְמֵנוּ**. The translation *He causes us to perish* is correct, but the form should not be derived from **דָּמָם**, *to be silent*, but rather from **דָּוָם**, *to stay, stop, cease*.

36.—Hos. 4 5 the Piel of **דָּמָה** = **דָּוָם** seems to have the same meaning as the Hif. of **דָּוָם** in the preceding paragraph. For **דָּמִיתִי** the Ancient Versions offer a variety of translations: **¶** *ὡμοίωσα* (**דָּמָה**, *to be like*), **¶** *ואבהית*, and *I disgraced*, **§** *ἔλεος*, **¶** *tacere feci*. Marti alters the text and reads **דָּוִמִיתִי**, but this is extremely doubtful. A Piel of **דָּמָה**, *to stay, cease*, seems to suit the context far better. **אָמַךְ** of RT may easily be a corruption of **עָמִי**.

37.—Hos. 4 6, reading

נָדָמָה עָמִי מִבְּלִי הִדְעָתִי:
My people is destroyed
through lack of knowledge,

Haupt considers an explanatory gloss to the preceding verse. **¶** *ὡμοιώθη* derives **נָדָמָה** from **דָּמָה**, *to be like*. **¶** has *αἰσώθη*, *are foolish*, **§** *ἔλεος*, **¶** *conticuit*. Nowack correctly renders *my people perishes*. The pointing of RT **נָדָמָה** may be retained as perf. Nif. of **דָּמָה** = **דָּוָם**, *to stop, cease, come to an end*.

38.—In a number of passages the Nif. of **דָּוָם** occurs in the meaning *to be destroyed, to perish*. So in Jer. 49 26^b and 50 30^b. For **יִדְמוּ** **¶** has *יתברון*, *they shall be broken*, **§** *נעלמו*, **¶** *conticescent*. These Versions offer the same translation in both passages. But **¶** translates **יִדְמוּ** in 49 26 by *πесουνται*, in 50 30 by *ῥιφήσονται*, probably reading **יִרְמוּ** in

the latter. The commentaries correctly translate יָדְמוּ by *they shall be exterminated* (Graf), or *they shall perish, be destroyed*. However, the form should not be derived from דָּמָם, *to be silent*, but from דָּוָם, *to stay, stop, cease*, or, if we point יִדְמוּ, from דָּמָה = דָּוָם.

39.—In Jer. 51 6 the Jewish community resident at Babylon is addressed and requested to flee from this city, אֲלִתְדָמוּ בַעֲוֹנָהּ, *in her punishment perish ye not*. For אֲלִתְדָמוּ 𐤀 has לֹא 𐤀 𐤋𐤁𐤁𐤍 be not slain in her sin, followed by 𐤀 𐤋𐤁𐤁𐤍; 'A offers μήποτε σιωπήσητε, Σ μή σιωπήθητε, 𐤀 nolite tacere super iniquitatem eius. Graf translates תָּדְמוּ correctly by *perish*, as he does in 49 26; Giesebrecht and others offer practically the same. The stem, however, is not דָּמָם, *to be silent*, but דָּוָם, *to cease, to perish*, or, if we point תִּדְמוּ, דָּמָה = דָּוָם.

40.—In Ps. 49 13. 21 נִמְשַׁל כְּבֵהֱמוֹת נָדְמוּ should be translated *he is like the beasts that perish*. All the Ancient Versions regarded נָדְמוּ as Nif. of דָּמָה, *to be like*. 𐤀 καὶ ὡμοιώθη αὐτοῖς, 𐤀 הֵךְ בַּעֲרָא אִשְׁתּוּוּא לְלִמָּא, 𐤀 et aequatus est. Baethgen renders it *they must become silent*. But נָדְמוּ rather means *they perish*, perf. Nif. of דָּוָם, *to stay, stop, cease*; or perhaps also here the traditional pointing may be retained and נִדְמוּ may be taken as perf. Nif. of דָּמָה = דָּוָם. The hemistich means, *Man ends just as the beasts end*, cf. Ecc. 3 19.

41.—Ps. 31 is a prayer to יהוה for deliverance from distress. The second hemistich of v. 18 רָשָׁעִים יָדְמוּ לְשֹׁאֵל may be translated *let the wicked be despatched to Sheol*. The Versions differ considerably in their translations of v. 18^b; 𐤀 has יִשְׁתַּקֹּן לְשִׁיּוֹל, 𐤀 καὶ καταχθείησαν εἰς ᾗδου, ἈΣ σιωπήσάτωσαν εἰς ᾗδου, 𐤀 𐤋𐤁𐤁𐤍 𐤀 𐤋𐤁𐤁𐤍, 𐤀 et deducuntur in infernum, some MSS taceant in inferno. This diversity goes to show how unstable tradition was as to the exact meaning of יָדְמוּ. RV follows ἈΣ, *Let them be silent in the grave*. Graetz feels that the expression יָדְמוּ לְשֹׁאֵל is hard and beyond translation. He proposes to emend יָדְמוּ to יִרְדּוּ, a comparatively slight change, but nevertheless one that seems unnecessary. Baethgen and

Duhm retain the traditional reading and translate *let them grow silent toward Sheol*. Briggs renders *(let the wicked) be made silent, dumb, going down to Sheol*. SBOT more correctly *(let the wicked) be ruined and go down to Sheol*. Already **Q** assumed that we are here dealing with a *constructio praegnans*. This is undoubtedly correct. We should, however, point the verb יָדְמוּ instead of יִדְמוּ and derive it from דָּוַם, *to stay, cease, perish*, or, perhaps, יָדְמוּ from דָּמָה = דָּוַם. For the translation *despatched* cf. Ez. 23 47, וּבִרְאָה אֶתְהֵן בַּחֲרֻבוֹתֵם, for which AV has *and despatch them with their swords*.

42.—In some of the passages discussed it was doubtful whether they contained forms of דָּוַם or of its byform דָּמָה. In this paragraph and those immediately following we have clear cases of the occurrence of דָּמָה = דָּוַם. So in Hos. 10 7^a where the first two words should be transposed: שְׁמֵרוֹן נִדְמָה מַלְכָּה, *Samaria—her king will perish*. **G** translates נִדְמָה by ἀπέρριψε; similarly **S**, لَعِبَ, and **J**, *transire fecit*. **Q** alone has בְּהִיתָ, *is disgraced*. The translation *destroyed is the king of Samaria* (Marti, Nowack) is correct, but נִדְמָה should not be derived from דָּמָה = דָּוַם, *to be silent*, but rather from דָּמָה = דָּוַם, *to stay, stop, perish*.

43.—In Hos. 10 15^b we may read בַּשַּׁעַר יִדְמָה, *in the storm he will end*. בַּשַּׁעַר = בַּסַּעַר, cf. Am. 1 14, with Wellhausen, followed by Nowack and Marti, for בַּשַּׁחַר. For נִדְמָה נִדְמָה of RT, **G** seems to have read forms of נִדְמָה: ἀπερρίψθησαν ἀπερρίψθη; **Q** has בְּהִיתָ וְאִיתְכַּנֵּעַ, *was confounded and humbled*, **S** לוֹס לוֹס, *was dazed and confounded*; **J** more freely renders *sicut mane transiit, pertransiit rex Israel*, reading probably כַּשַּׁחַר. Nowack translates נִדְמָה *will be destroyed*, and Marti, *has disappeared*.

44.—Zeph. 1 describes the punishment יְהוָה inflicts upon Judah and Jerusalem. In v. 11 the words כִּי נִדְמָה כָּל־עַם כֹּנֵן, should be translated with Marti and others *for perished are all the merchants*, as the explanatory gloss suggests. **G** translates נִדְמָה by ὡμοιώθη (דָּמָה = *to be like*). **Q** correctly אִיתְבַּר, *was broken*, while **S** has אִסַּף, *were confounded*, and **J** *conticuit*.

45.—However, in Ez. 32 2 where נִדְמִית is usually translated

how hast thou perished (so Bertholet, Kraetzschmar) we have to deal with a Nif. of דמה, *to be like*, cf. ὡμοιώθης σύ, *I assimilated es*, § 11. The beginning of the verse should read נדמית גוים ככפיר, *like a lion thou didst seem among nations*. Toy, *Ez.* (SBOT), p. 91, would read אל כפיר and הדמית = Syr. ܐܠ ܕܡܝܬ, but both are unnecessary. For נמשל כ' cf. נדמה כ' Ps. 49 13. 21, and Assy. emû kîma (HW p. 82). The idea of v. 1^a is, *Thou didst endeavour to appear as a lion, but thou wast a dragon*, i. e. a crocodile.

46.—In Is. 6 5 we must read נְטִמָּתִי = נְטִמָּאתִי, *I am unclean*, for נדמיתי; cf. ZAT 27, 57.

47.—Jer. 48 2 the Nif. of דום, *to stay, stop, cease*, is used of the destruction of a city. Cornill's arrangement of the verse in *Die metr. Stücke d. B. Jer.*, p. 17, is correct if we omit עליה and read דמן for מְדָמֵן with Graetz, *Emendationes*, II, p. 59. גם דמן תדמי may be translated *thou, too, O Dimon, art doomed*. For תדמי Ὡ has παύσεται, § 11, *I conticesces*. Ὡ correctly offers תתברין. Orelli and Duhm imitate the paronomasia in their translations, *Auch du Madmen wirst matt gemacht*. Similarly Giesebrecht. Graf translates תדמי by *thou wilt be silent*. The stem, however, is דום, *to stay, stop, cease*, and the Masoretic pointing need not be changed, although we might read תִּדְמִי from דמה = דום. The dagesh in תִּדְמִי may be explained according to GK, § 20, i; cf. the Assy. forms discussed by Delitzsch, *Assyr. Gr.*² p. 133.

48.—The word דָּמָה or דָּמָה (Baer and Ginsburg) occurring Ez. 27 32 is usually explained to mean *one silenced*, or *destroyed*, from דָּמָה, *to be silent*; but it probably owes its existence to a corruption of the text. Various emendations have been suggested. The best is Cornill's כְּבֹדָה, adopted by Toy and Kraetzschmar. כְּבֹדָה was first miswritten כְּמֹדָה, and then became כְּדָמָה. V. 32^b should be translated *who was glorious as Tyre*.

49.—Jer 25 37 ונדמו נאות השלום means *and the peaceful meadows are destroyed*. נדמו is correctly translated by Ὡ, יצדון, and § 11, ܢܕܡܘ, *they are destroyed*. Ὡ has παύσεται, *I conticuerunt*. Modern commentators follow ὩS deriving

נָדְמוּ from דָּמָה, *to be silent*. But it may be preferable to point נִדְמוּ, Nif. of דָּוָה, *to stop, cease, perish*, or, perhaps, נִדְמוּ, from דָּמָה = דָּוָה. Delitzsch, *Prolegomena*, p. 64, compares נָדְמוּ נָאוֹת with Assy. *gûcû idammum*, the canebrake moans. The Nif. in the Heb. is difficult, but may be explained as in the case of אָנַח, GK, § 51, c; cf. Syr. ܐܢܝܚ and ܐܢܝܚܐ, Assy. *šutânuru*. But the Assy. phrase quoted refers to the sound emitted by the canebrake, while נָדְמוּ נָאוֹת seems to refer to the aspect.

50.—In the two passages now following דָּמָה has the same meaning as דָּוָה in the preceding paragraph. The first is Is. 15 1 where עִיר־מֹאָב נִדְמָה and עִיר־מֹאָב נִדְמָה is to be translated *Ar-Moab was destroyed* and *Kir-Moab was destroyed*. 𐤀 offers ἀπολείται (*bis*) for נִדְמָה, 𐤁 conticuit (*bis*). For the first נִדְמָה 𐤀 has וְאִינוֹן דְּמִיכִין, *and they are sleeping*, for the second, וְאִינוֹן רְדִימִין, *and they are slumbering*; 𐤁 in the same way 𐤔𐤕𐤔𐤕𐤔𐤕—𐤔𐤕𐤔𐤕𐤔𐤕, *they are stupefied—they are confounded*. Marti and Duhm correctly render נִדְמָה *they are destroyed*. It is not necessary to change the Massoretic pointing, although we may read נִדְמָה, Nif. of דָּוָה. עִיר is fem., but for masc. verb preceding a fem. subject cf. GK, § 145, c.

51.—The gloss in Ob. 5 אֵיךְ נִדְמִיתָ must be translated *how hast thou been destroyed*. ποῦ ἂν ἀπερρίφης of 𐤀 seems to indicate that it read a Nif. of דָּמָה instead of נִדְמִיתָ. 𐤀 has אֵיכְרִין הָיְתָא דְּמוֹךְ, *how didst thou sleep*, 𐤁 ܐܝܚܐ ܥܡܐܬܐ, 𐤁 quomodo conticuisses. Nowack's translation is correct though he derives נִדְמִיתָ from דָּמָה = דָּמָה, *to be silent*.

52.—An entirely different stem from דָּוָה, *to stay*, is the stem דָּמָה, *to mutter, whisper*. It occurs far less frequently in the O. T. than דָּוָה, and some of the passages in which it is found are extremely difficult, not to say desperate. So Ps. 4 5 which has always proved troublesome to commentators. Haupt, *AJSL* 26, 22, n. 32, restores the text, rendering דָּמוּ by *mutter*. The commentators usually offer *be silent*. The Versions give us no aid whatever to solve the difficulty. 𐤀 very freely paraphrases the passage. For דָּמוּ 𐤀 has κατανύγητε, Ἀ σωπήσατε, Σ ἡσυχάσατε, 𐤁 ܕܡܝ, 𐤁 compungimini. But if דָּמוּ is derived from דָּמָה, *to mutter*, the passage becomes clear without resorting to emendation.

53.—In Ps. 30 13 דָּמַם has a meaning very similar to that in which it occurred in the preceding passage. Here, however, it denotes rather *to speak in a subdued, hardly audible voice*. דָּמַם ולא יִדְם may then be translated *and will not mutter subdued*. For יִדְם 𐤁 offers יִשְׁתַּקֵּן, 𐤂 κατανυγῶ, 𐤂 σωπήσῃ, 𐤂 𐤍𐤏𐤍𐤂, 𐤂 compungar. Most modern commentators translate the verb by *be silent, or become silent*; Wellhausen and Zenner-Wiesmann alone, *without ceasing*. The latter is possible. יִדְם would then have to be pointed as a form of דָּוַם, *to stay, stop*. But there seems to be a contrast between זָמַר and דָּמַם, and taking the former to mean *to extol*, the meaning suggested above for the latter would be very appropriate. The idea that the praise is to go on forever is expressed in v. 13^b.

54.—From the stem דָּמַם, *to mutter, whisper*, is derived the noun דְּמָמָה. 𐤁𐤁 translate it by *aṣṣa* and *aura*, respectively, denoting a *gentle breeze*. In 1 Kings 19 JHVH reveals Himself to Elijah. First there was a storm, an earthquake, and fire, but in none of these was JHVH. In v. 12^b, then, we are told וְאַחֲרֵי כֵן דְּמָמָה דָּקָה, *and after fire the sound of a soft whisper*, and in this was JHVH.

55.—Again, Ps. 107 29, we read יָקַם סַעֲרָה לְדְמָמָה, *He hushes the storm to a whisper*.

56.—Finally, Job 4 16:

דְּמָמָה וְקוֹל אֲשַׁמְעֶה תְּמוּנָה לִנְגַד עֵינַי

A form was before mine eyes,
a whispering voice I heard.

AV translates *there was silence and I heard a voice*, inserting *there was* for which there is no warrant in the Heb. text.

57.—In the passages now following דָּמַם is used in connection with mourning or bewailing some misfortune, either the death of some person, a national calamity, or some grievous moral evil encroaching upon a nation. So in Am. 5 13. For יִדְם 𐤁 has שְׁתִּיקוּ, 𐤂 𐤍𐤏𐤍𐤂, 𐤂 σωπῆσεται, 𐤂 tacebit. The commentaries translate *therefore the prudent is silent at that time*; so Nowack, Marti, and others. However, the idea of the passage is similar rather to that expressed Prov. 29 2^b: בְּמַשָּׁל רָשָׁע יֵאָנַח עָם יִדְם, *when the wicked rules the people sighs*. יִדְם is there-

fore better derived from דמם, *to mutter, sigh*. משכיל, *prudent* = *pious*; see GB¹⁵, 779 b, s. v. שכל; cf. Haupt, *Eccl.*, p. 35, n. 1 on II.

58.—Ez. 24 15-27 the prophet is informed of the impending death of his wife. Yet at the same time he is commanded not to conform to the customary rites of mourning when she is dead. At the beginning of v. 17 האנק רם means *sigh and moan*; cf. the second half of the preceding verse. See AJSL 24, 133, n.*. The two impvs. may well be retained, but should not be translated, *sigh in silence*. For רם ט has שתוק, Σ. σιγῶν, ἢ *tacens*. Both ט and Σ pointed the consonants as a noun and read רם *blood*.

59.—Is. 23 2^a דמו ישבי אי may be translated *wail ye inhabitants of the coast*. For דמו ט has אתברו, Σ αὐτοὶ, Ἄ σιωπήσατε, Σ σιγήσατε, ἢ *tacete*; ט pointed דמו and rendered ὁμοιοὶ γεγόνασιν. Modern commentators translate דמו either *be dumb* (Orelli, Drechsler), or *be horror struck* (Delitzsch, Dillmann, and others). Duhm emends and reads תמו, cf. above, § 35. Cheyne (SBOT) proposes נדמו and is followed by Marti. The context clearly makes the translation *be silent* impossible. דמו must be a synonym of הילילו, and a form of דמם, *to mutter, lament*, would be just what one might expect.

60.—The beginning of the triplet Lam. 2 10 reads:

יִשְׁבוּ לָאָרֶץ יְדֻמוּ וְקָנִי בַת־צִיּוֹן:
There sat on the ground mourning
maid Zion's elders.

For לארץ cf. Haupt, *Micah*, p. 77 (AJSL 26, 213). ט renders ידמו by שתקין, ט ἐσιώπησαν, Σ αὐτοὶ, ἢ *continerunt*. Modern commentators follow the Versions; so Löhr, Budde, and others. However, Nowack, *Archäologie*, I, 195, remarks that Orientals do not know silent grief, but the sensations of joy as well as those of grief reveal themselves in loud utterance. It seems therefore better to translate ידמו *they moan, lament*.

61.—וידם of Lam. 3 28 and דומם of 3 26 should be transposed, so as to read:

טוב ויחיל וידם לתשועת יהוה:

It is good to wait and stay

for JHVH's help;

ישב בדרך ודומם כינטל עליו:

Let him sit alone and moaning

when it is laid upon him.

For וידם $\mathfrak{G}$ has σωπῆσεται, $\mathfrak{S}$ سوسو, $\mathfrak{I}$ tacebit. Löhr, Budde, Volck and Oettli follow the Versions. But וידם is here best considered impf. Q. of דום to stay, a synonym of יחל. For יחיל of RT Budde reads ייחלו, but this is not necessary. For the construction of v. 26^a cf. GK, § 107, q. The translation of AV, *It is good that a man should both hope and quietly wait for the salvation of the Lord*, is correct, especially if we omit both and quietly. דומם, v. 28, is rendered by $\mathfrak{G}$ ἡσυχάσει, $\mathfrak{C}$ למשתוק, $\mathfrak{I}$ cum silentio; $\mathfrak{S}$ alone has حسمسم, truly, verily. Löhr translates דומם by quietly, Budde by silent. But the consonants may better be pointed as part. Q. of דמם, to mutter, sigh, which would suit the context perfectly. In v. 28 נטל may be taken impersonally, the subject implied being הנטל, cf. Lev. (SBOT), p. 29, l. 15; Haupt, Micah, p. 25, n. 18.

62.—דומם, as the Masoretes pointed it, occurs again in Is. 47 5. Babylon, whom a great calamity had befallen, is addressed and exhorted שבי דמום בחשך, sit thou moaning in darkness. The form דומם being a rather doubtful one, it seems preferable to read the inf. abs. Q. of דמם, to moan. The change is very slight. For this construction (*adv. acc.*) cf. GK, § 113, h, z (end). Marti and others retain דומם, translating it by silent, following $\mathfrak{C}$ שתקא, and $\mathfrak{I}$ tacens. $\mathfrak{G}$ has κατανευγμένη, and $\mathfrak{S}$ حسمسم, in confusion.

63.—דמה, byform of דמם, to mutter (cf. above דמה = דום) occurs but once, Jer. 47 5^a:

באה קרחה על-עזה נדמתה אשדוד:

Has brought upon Gaza baldness,

Ashdod wails.

על with $\mathfrak{G}$ ἐπὶ. $\mathfrak{CS}$ translate נדמתה by איתברו and ١١١١, respectively, while $\mathfrak{I}$ has conticuit. $\mathfrak{G}$ seems to have read נרמתה = ἀπερρίφη. Modern commentators follow $\mathfrak{CS}$

is destroyed; so Duhm, Giesebrecht, and others. But נדמתה is used in connection with expressions referring to mourning, cf. דמם, Lam. 2 10, above, § 60, and therefore the translation *is destroyed* seems untenable. The Nif. might be retained, but the Q. deserves preference. For the reading אשדוד see Kautzsch, *D. Heil. Schr. d. A. T.*

64.—From the stem דמה = דמם, *to mutter*, should be derived the noun דָּמִי, *whisper*, Is. 62 6. The quatrain, vv. 6 and 7 should be read as follows:

הפקדתי שמרים	6 על-חומותיך ירושלם
תמיד לא-יחשו	כל-היום וכל-הלילה
אל-דָּמִי לָכֶם:	המזכירים את-יהוה
תהלה בארץ:	7 עד-ישיש את-ירושלם

(a) 7 ואל תתנו דָּמִי לוֹ עד יבוננו

JHVH says:

6 O'er thy walls, O Jerusalem,
I've set watchmen;
The whole day and the whole night through
they are never idle.

The prophet says:

Ye who are reminders of JHVH,
no whisper for you^a
7 Until He make Jerusalem
a renown on the earth.

(a) 7 and give Him no rest until He restore and

The *reminders* of JHVH are angels who remind Him of His promises. They are not *to whisper*, but *to cry aloud*. In the late gloss at the beginning of v. 7 דָּמִי may be used in the sense of *rest*, and should, perhaps, be regarded as a derivative of דמה = דום, *to stay*.

65.—In RT דָּמִי is found again in Ps. 82 2, but the Versions show that a verbal form should be read in place of the noun, see above, § 20.

66.—In Is. 38 10 דָּמִי means *half*, cf. *ſ in dimidio*, *ſ*

ܠܡܫܠ, and should be derived from דמה, *to be like*; cf. Assy. *mišlu*, from משל, *to be like*; see GB¹⁵ s. v. דום and Delitzsch, *Assyr. Lesest.*⁵, p. 169.

67.—To summarize briefly, the following seems to be the development of meaning of דום and דמה, *to stay*, and of דמם and דמה, *to mutter*:

דום—Qal, (1) *to stay, halt, remain*, Jos 10 12. 13; 1 Sam. 2 9. 14 9; Jer. 8 14. 47 6; Job 31 33.—(2) *to remain immovable, be rigid*, Hab. 2 19.—(3) *to wait*, Ps. 37 7. 62 6. 83 2; Job 29 21; Lam. 3 28.—(4) *to stop, cease*, Ps. 35 15; Job 30 27; Lam. 2 18.—(5) *to come to an end, to perish*, Jer. 25 37; Ps. 31 18. 49 13. 21.—Po'lel, *to cause to stay, to check*, Ps. 131 2.—Hif'il *to cause to stay, cease, perish*, Jer. 8 14.—Nif'al, (1) *to cause to remain, be rigid, be dumbfounded*, Ex. 15 16; Lev. 10 3.—(2) *to be caused to cease, to be ended, destroyed*, Jer. 48 2. 49 26. 50 30. 51 6; Hos. 4 6. (29).

דמה (= דום)—Qal, *to stay, stop, cease*, Jer. 14 17; Lam. 3 49. Piel, *to cause to cease, to end, destroy*, Hos. 4 5.—Nif'al, *to be caused to cease, to be ended or destroyed*, Is. 15 1; Hos 10 7. 15; Zeph. 1 11; Ob. 5. (8)

דמם—Qal, *to mutter*, Ps. 4 5; *to mumble*, Ps. 30 13; *to sigh*, Am. 5 13; *to moan*, Is. 23 2. 47 5; Ez. 24 17; Lam. 2 10. 3 28 (8).

דמה (= דמם)—Qal, *to mutter, moan*, Jer. 47 5.

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V I T A.

GEORGE VICTOR SCHICK was born at Chicago, Illinois, February 3, 1886. At an early age he came to Fort Wayne, Indiana, where he received his common school education at St. Paul's Parochial School. In the fall of 1898 he entered Concordia College at Fort Wayne from which he graduated in 1904. In September of the same year he entered Concordia Seminary at St. Louis, Missouri, completing the course in 1907. From the fall of 1907 until 1912 he pursued the study of Semitic Languages at the Johns Hopkins University, taking Greek as second subordinate. In January 1908 he was awarded a University Scholarship. During the years 1908—1910 he held a University Fellowship. In February 1912 he received the degree of Doctor of Philosophy, and was then appointed Rayner Fellow in Semitic Languages, which position he held until June 1913. He was then made Instructor in Oriental History for 1913—1914.

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